

16 2  
THE  
DOCTRINE  
OF THE  
Beginning of Christ.

Short for memory, plaine for capacity,  
deliuered almost in the expresse words  
of the Text, for the more  
Authoritie.

By SAMUEL HIERON, Minister  
of the Gospell.

The sixteenth Edition, corrected by the Author,

I CORINTH. 14. 20.

*Brethren, be not children in understanding; but as  
concerning malitiousnesse be children: but, in  
understanding, be of a ripe age.*



LONDON,

Printed by Iohn Hauiland, and are to be sold  
by Iohn Grismond. 1630.

THE  
DOCTRINE  
OF THE  
Beginning of Christ.

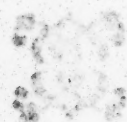
Sheweth for many plain and easy  
doctrines almost inexpressible words  
of the Truth for the world  
And more.

By Samuel Hildon Minister  
of the Gospel.

Printed by Robert Baskin in the Strand.

1 CORINTHIANS. 14. 20.

Which is not edifying in ourselves. y. 14. 20.  
see many manifest proofs of this in the  
very beginning of the epistle.



LONDON.

Printed by John T. and are to be sold  
by John T. 1701.



## An Aduertilement to *the Reader.*



Offer here vnto thee,  
good Reader, this  
short Catechisme,  
neither preferring it  
before other the like  
Briefes of religion, neither yet  
equalling it to any; but I willingly  
submit it to thy iudgement, to  
place it in what ranke thou wilt.  
Only this, if thou art disposed af-  
ter thou hast viewed the Title, to  
looke further into the thing it  
selfe, then I pray thee by the way,  
to take notice of this mine ac-  
quainting thee with the order and  
manner of that which followeth.

For order, it sheweth thee first,  
what was the excellency of thy  
first making by the eternall Tri-  
nity: Secondly, it discovereth the  
A 3 depth

### *An Aduertisement*

depth of miserie, into which thou hast plunged thy selfe, by communicating with *Adams* disobedience, together with thy vtter disabilitye, so much as by a thought to desire, or to deserue thine owne recouerie. Thirdly, it pointeth out Christ vnto thee, whom God the Father hath sealed <sup>a</sup> to saue his people from their sins <sup>b</sup>. Fourthly, it maketh knowne vnto thee, the sufficiencye of his sacrifice, and the meanes of applying it to thine owne soule. Fifthly, it teacheth thee whence to expect faith, what meanes to vse for the attaynement of it, and how to be assured that it is vnfained. Sixthly, because the end of the appearing of grace is, that we should deny vngodlinesse<sup>c</sup>, therefore it vrgeth vpon thee the necessitye of good workes, that so thou mayest be neither idle nor vnfruitfull in the knowledge of our Lord Iesus Christ <sup>d</sup>. Senently, forasmuch as the

<sup>a</sup> Iohn 6. 27.

<sup>b</sup> Matth. 1. 21.

<sup>c</sup> Titus 2. 11, 12.

<sup>d</sup> 1 Peter 1. 2.



*to the Reader.*

the way of the righteous shineth,  
as the light that shineth more and  
more vnto the perfect day<sup>e</sup>; ther-<sup>e</sup> *Prou. 4.18.*  
fore also it calleth vpon thee to  
grow in grace<sup>e</sup>; and informeth<sup>e</sup> *2 Peter 3.18.*  
thee by what helps thou mayest  
be led forward vnto perfection<sup>e</sup>. *Hebr. 6.1.*  
Eighthly, lest in this good course,  
being encountred with vnexpe-  
cted tribulations, thou shouldest  
be wearied and faint in thy mind<sup>e</sup>, *Hebr. 12.3.*  
it fore-aduiseeth thee of the cer-  
tainetie of diuers afflictions; and  
teacheth thee both how to frame  
thy selfe to the taking vp of thy  
crosse, and withall what quiet  
fruit of righteousnessse to expect  
by being exercised thereby<sup>e</sup>; In *Hebr. 12.11.*  
the midst of all, still looking  
for the blessed hope and appea-  
ring of the glorie of the mightie  
God and of our Sauour Iesus  
Christ<sup>e</sup>. Ninthly and lastly, the<sup>e</sup> *Titus 2.13.*  
generall direction for holinesse  
and righteousnessse, it appli-  
eth to particulars both to thy

### *An Advertisement*

<sup>1</sup> Phil. 1. 27.

<sup>m</sup> Rom. 6. 17.

daily carriage in the vse of things indifferent, as apparell, meat, recreation, rest; and to thine age, quality and calling: that so in euery respect thy conuersation may bee such as becommeth the Gospel<sup>l</sup>. This is the course & summe of this forme of holy doctrine, whereunto my desire is to deliuer thee<sup>m</sup>, and in which I perswade my selfe I haue comprised the full summe of true Religion.

Now for the manner of it; I haue as neere as I could possibly, in each answer kept my selfe to the words of the holy Text? Thou shalt finde me to haue failed in a very few; and yet in those, if thou conferre with that place to which I referre thee, thou shalt finde me not to haue erred from the meaning of the spirit of God therein. The reason of this course is, first to acquaint thee with the language of the Scripture. Secondly, that each

*to the Reader.*

each point may haue the more credit, when thy conscience shall see and heare, as it were, G O D himselfe speaking of euery answer.

Thirdly, that thou maist acknowledge, that (which many in their ignorance will not beleue) the Scripture is a rich storehouse, affording directions for euery particular.

Now where I haue supposed some word or speeches to be such as might breed thee some trouble, not being rightly vnderstood, I haue in the margine (as it were) reached thee a light for the cleering of all such darker places, that thou mightest both know the sense, and acknowledge the certainty <sup>n</sup> of those things wherein <sup>n</sup> Luke 1.4 my desire is thou maist be instructed. This is all whereof I haue to admonish thee: proceed now, in Godsname, to the perusing of the thing it selfe: and the Lord giue

*An advertisement, &c.*

• 2 Tim. 2. 7.

• Rom. 15. 30.

• Col 4. 17.

• Acts 20. 32.

give thee vnderstanding in all things°. All that I desire of thee (by the way of recompence) for my endeavour to doe thee good, is, that thou wouldest strive with me by prayers to God for me, that I may fulfill the Ministry which I haue receiued in the Lord: And so I commend thee to him and to the word of his grace: wishing thee an inheritance among them that are sanctified<sup>r</sup>.

*Moadburie in Devon.  
the fourth of August,  
1604.*

*Thine in the Lord,*

*Samuel Hieron.*



THE  
DOCTRINE  
of the beginning  
of CHRIST.

Question.



Ho made man?

A. The Lord

God, <sup>a</sup> Gen. 1. 7.

<sup>a</sup> Therefore ought  
we to be cheere-

Q. What is God?

A. The Almighty,

full in the seruice  
of God, *Psalm*

which was, and which is to  
come, <sup>c</sup> Reuel. 1. 8.

<sup>100. 1. 2. 3.</sup>

<sup>b</sup> Able to doe  
whatsoever hee

Q. How many persons be there  
in the God-head?

will, *Psalm* 135. 6.

<sup>c</sup> To this agreeth

A. Three <sup>d</sup>: the Father, the

Gods name, I

Am, *Exod.* 3. 14.

<sup>d</sup> A person is a distinct subsistence, having in it the whole  
God-head.

¶ 128,



## The Doctrine of the

**Word, and the holy Ghost,**  
1 John 5.7.

c The Sonne so called, 1 John 1.1. because he is the expresse image of his Father, euen as a word is of the speakers minde.

Q. Are there then three Gods?

A. To vs<sup>r</sup> there is but one God, 1 Cor. 8.6.

Q. Wherefore did God make man?

f Who are Christians.

A. For his owne sake, & Prou. 16.4.

g For his owne glories sake.

Q. Whereof was man made?

A. Of the dust of the ground, Gen. 2.7.

h That teacheth humility.  
Gen. 18.27.

Q. After what fashion did God make man?

A. In his owne Image, Gen. 1.27.

Q. What was this Image especially?

A. Righteousnesse and true holinesse, Ephes. 4.24.

i Of that glorious estate which standeth in ha-ving fellowship with God.

Q. Doth this Image of God abide still in our nature?

A. We all haue sinned, and are departed of the glory of God, Rom. 3.23.

k That is, this stripping of man from his first excellency.

Q. What is sinne?

A. The transgression of Gods Law,



## beginning of Christ.

Latw, 1 Iohn 1.4.

Q. What was the first sinne by which came this spirituall nakednesse?

A. Adams eating of the forbidden fruit, Gen. 3.7.

Q. Who drew Adam to that sinne?

A. The old Serpent the devill: hee was the murderer from the beginning, Reuel. 12. 9. Gen. 3. 1. Ioh. 8. 44.

Q. What entred into the world thereby?

A. Death came over all men, Rom. 5. 12.

Q. Why? there was but one man sinned.

A. Yet by the offence of one, the guilt came upon all, Rom. 5. 18.

Q. In what estate are we then of our selues?

A. Bozne in iniquity, and the children of wrath, Ephes. 2. 3. Psal. 51. 5.

Q. And what is belonging to vs?

A. Except

The nakednesse which Adam then saw in him selfe was of the soule especially, which brought the shame of bodily nakednesse. Both of body and soule.

We were all in Adams loyns, and Adam was a publike person.

Being both void of all goodnesse, and apt and prone to any sin whatsoeuer.

## The Doctrine of the

¶ That is, turne  
from all our sins  
vnto God, & be-  
come new crea-  
tures, 2 Cor. 5. 17.

¶ Cause or  
meanes.

¶ At his birth he  
first became man,  
yet was alwayes  
God ouer all,  
blessed for euer,  
Rom. 9. 5.

¶ To be a sacri-  
fice for our sins,  
which sheweth  
both his loue and  
sufficieny of his  
sacrifices.

¶ That saueth vs  
from perishing.

¶ Thereby haue  
hfe euertlasting.

A. Except wee repent & wee  
shall all perish, Luke 13. 3.

Q. Can we by no meanes re-  
medie this?

A. No: for what can a man  
giue for recompence of his soule?  
Mat. 16. 26.

Q. What is then the onely  
name given vnder heauen where-  
by we must be saued?

A. Iesus Christ, Act. 4. 12.

Q. What is Iesus Christ?

A. A holy thing bozne of a wo-  
man, and called the Sonne of  
God, Luke 1. 35.

Q. What hath he done for vs?

A. He hath giuen himselfe for  
vs, Ephes. 3. 2.

Q. Wherefore hath God sent  
him to doe this for vs?

A. That wee should not pe-  
rish, but haue life euertlasting,  
Iohn 3. 16.

Q. How doth he bring this to  
passe for vs?

A. By being our redempti-  
on and our righteousnesse",  
1 Cor-

## beginning of Christ.

1 Corinthians 1.30.

Q. How is hee our redemption?

A. Because he hath bought vs with the price of his owne blood, 1 Cor. 6.20. 1 Pet. 1.19.

Q. How is hee our righteousness?

A. Because hee both present vs without fault in Gods sight, Col. 1.22.

Q. How are we made righteous through Christ?

A. As he was made sinne for vs, 2 Cor. 5.21.

Q. How come we to the knowledge of all this?

A. By the word of Truth which is the Gospel, Col. 1.5.

Q. What is the Gospel?

A. Glad tidings to all Gods people, Luke 2.10.

Q. To whom doe these benefits of Christ appertain?

A. Euen to those which be-  
lieue in his name, John 1.12.

Q. What is faith?

A. To

\* Our sin was imputed to him, and so his righteousness to vs, which is also accompanied with sanctification, as a testimonie to our soules of our discharge before God.

† So much is meant by (the people.) The, is a word of distinction: compare Math. 2.21.

‡ Faith is the condition of the new covenant.

## The Doctrine of the

**a** By prooffe of Scripture, and by comfortable experience in a mans owne soule.

**b** Besides whom no other is to be looked for.

**c** That is, beleeue in him: *Ioh. 6. 25.*

**d** Worke faith in him by his spirit, and ot unwilling make him willing.

**e** That is, who is endued with gifts to teach: for God sends no other.

**A.** To know <sup>a</sup> that Iesus is the Christ <sup>b</sup>, the Sonne of the li-  
uing God, *Ioh. 6. 69.*

**Q.** Is it not in our power to be-  
leeue?

**A.** No man can come to Christ, except God the Father draw him <sup>d</sup>, *Ioh. 6. 44.*

**Q.** What is the outward  
meanes by which Faith com-  
meth?

**A.** The hearing of a Prea-  
cher which is sent <sup>e</sup>, *Romans*

**Q.** What is the inward  
meanes?

**A.** The opening of the heart,  
*Act. 16. 14.*

**Q.** When doth the word prea-  
ched worke best with the hea-  
rers?

**A.** When it is receiued, not  
as the word of man, but as it is  
indeed, the word of God, *1 Thes.*

**Q.** What is specially to be  
cared for by those which thinke  
they

## beginning of Christ.

they haue faith?

A. To proue <sup>f</sup> themselves whether they are in the faith <sup>2</sup> no, 2 Cor. 13.5.

Qu. What is the principall fruit of faith by which it is knowne?

A. The purifying of the hart Act. 15.9.

Q. What is the surest note of a purified heart?

A. A desire in all things to line honestly <sup>h</sup>, Heb. 13.18.

Qu. What is chiefly to be vr-  
ged vpon those which belecue?

A. That they be carefull to shew forth good workes <sup>i</sup>, Titus 3.1.

Qu. What workes be good?

A. Such as God requireth <sup>k</sup>, Micah 6.

Q. When are our workes called good?

A. When we haue respect to all <sup>l</sup> Gods commandements, Psal. 119.6.

Qu. How many bee the com-

B

man-

<sup>f</sup> Because it is an easie and dangerous thing there-  
in to be deceived

<sup>g</sup> The heart is wicked aboue all things, *Ier.* 17.9. and the thoughts of it are onely euill euery day, *Gen* 6.5.

<sup>h</sup> A making conscience to auoid euery sinne.

<sup>i</sup> For the glory of God and the example of others *Mat.* 5.16. For the crediting their profession, *Tit.* 2.20. and sealing vp to themselves their election, <sup>a</sup> *Pet.* 1.10.

<sup>k</sup> The wil of God is the rule of all good.

<sup>l</sup> Not seeking a dispensation for any one sin, and doing good duties for the commandement take.



## The Doctrine of the

mandements of God?

A. Tenne, Exod. 34. 28.

Qu. What is the brieft sum of them all?

A. Thou shalt love the Lord thy God with all thy heart, with all thy soule, and with all thy minde<sup>m</sup>, and thy neighbour as thy selfe, Mat. 22. 37, 39.

Qu. Are we our selues sufficient to doe good workes?

A. No: our sufficiency is of God<sup>n</sup>, 1 Cor. 3. 5.

Qu. Are wee then saued by our workes?

A. No: but by grace<sup>o</sup>, Eph. 2. 8, 9.

Q. Is not our saluation partly by workes, partly by grace?

A. When grace were no grace, Rom. 11. 6.

Qu. What is further required of a Christian?

A. To increase<sup>n</sup> more and more<sup>r</sup>, 1 Thes. 4. 1.

Qu. How many meanes bee there to further our increasing?

A. Three

<sup>m</sup> Thus is the law of God spirituall, binding euen the most secret thoughts,

Rom. 7. 14.

<sup>n</sup> Hee worketh both the will and the deed, Ph. 2. 12.

<sup>o</sup> For euen our righteousness is as filthy clouts, Esay 64. 6.

<sup>r</sup> The papists diuide our saluation between these two.

<sup>1</sup> Not to goe forward, is to goe backward; and he which thinkes hee hath grace enough, hath none at all, Luk. 8. 18.

<sup>2</sup> In knowledge, in Faith, and in obedience.



## beginning of Christ.

**A. Three especially.**

**Qu.** What is the first?

**A. The sincere milke of Gods**

**Word, 1 Pet. 2. 2.**

**Qu.** How many waies be there  
of vsing the word?

**A. Foure.**

**Qu.** What is the first?

**A. A publike hearing, with  
an honest & good heart<sup>f</sup>, Lu. 8. 15.**

**Qu.** What is the second?

**A. Daily searching of the  
scriptures, whether those things  
which wee heare are so<sup>t</sup>, Acts  
17. 11.**

**Qu.** What is the third?

**A. To let it be our meditati-  
on<sup>u</sup>, Psal. 119. 97.**

**Qu.** What is the fourth?

**A. To talke of it<sup>\*</sup>, Deutero-  
nomie 6. 7.**

**Q.** What is the second meanes  
to edifie vs in our holy faith?

**A. Praying in the holy Ghost<sup>x</sup>,  
Iude. 20.**

**Qu.** What is Prayer?

**A. A powring out of the very  
soule**

<sup>f</sup> A heart like the  
good ground, in-  
wardly well sea-  
soned, and bring-  
ing forth good  
fruit outwardly.

<sup>t</sup> Trier all things,  
1 Thes. 5. 21.

<sup>u</sup> To know what  
meditation is, see  
these two places:  
Psal. 77. 6. Luk. 2. 19.

<sup>\*</sup> With sobrietie,  
reuerence, and  
humility.

<sup>x</sup> By the directi-  
on of Gods spirit.

## The Doctrine of the

Therefore prayer must be with humilitie, feeling, and faith.

2 But one, as there is but one God.

3 Sheweth vs our wants, and teacheth vs how to be haue our selues as we ought.

4 Seeing they be scales, they doe confirme faith.

5 Only these two are Sacraments, because to these two onely it is promised, that by the right vsing of the outward signes in them, fauor of God in Christ shall be sealed vpon our soules.

soule before the Lord <sup>y</sup>, 1 Sam. 1. 15. Psal. 62. 8.

Q. Who is the onely mediator by whom we must pray?

A. There is one 2 Mediator, Iesus Christ, 1 Tim. 2. 5.

Q. Know we how to pray as we ought?

A. No: yet Gods Spirit helpeth our infirmities <sup>a</sup>, Rom. 8. 26.

Q. What is the best rule of prayer?

A. That which Christ taught, Mat. 6. 9.

Q. What is the third meanes of our spirituall increase?

A. The vse of the scales <sup>b</sup> of Righteousnesse, the two Sacraments, Rom. 4. 11.

Q. What be they?

A. Baptisme and the Lords Supper <sup>c</sup>, Mat. 28. 19. 1 Cor. 11. 23.

Q. How doth Baptisme strengthen our faith, and further our obedience?

A. When

## beginning of Christ.

**A.** When we duly consider the nature & end of Baptisme.

**Qu.** What is the nature of Baptisme?

**A.** It is the washing<sup>d</sup> of the new birth, Tit. 3. 5.

**Qu.** Can the washing of the flesh saue vs?

**A.** Baptisme is bnt a figure<sup>e</sup>, it is the bloud of Christ which purgeth the conscience<sup>f</sup>, 1 Pet. 3. 21. Heb. 9. 14.

**Q.** What is the end of our washing in Baptisme?

**A.** That we should bee holy and without blame, zealous of good workes<sup>g</sup>, Ephesians 5. 27. Tit. 2. 14.

**Q.** How doth the Sacrament of the Lords Supper increase our faith?

**A.** Because it sheweth the Lords death, vntill hee come<sup>h</sup>, 1 Cor. 11. 26.

**Q.** How must this Sacrament be vsed?

**A.** Every man must examine  
B 3 him.

<sup>d</sup> A washing, which both declareth and sealeth to vs our new birth, and therefore must increase our comfort in Christ.

<sup>e</sup> Which doth shadow out our sanctification and deliuerance from sinne and death.

<sup>f</sup> The outward signe doth not of it selfe bestow grace.

<sup>g</sup> The meditation hereof will stir vs vp to obedience.

<sup>h</sup> Christs death is the ground of our faith.

## The Doctrine of the

i Touching his  
faith and repen-  
tance.

i himselfe, and so let him eat of  
the bread, and drinke of the cup,  
1 Cor. 11. 28.

Q. What must euery Christi-  
an make account of, that holdeth  
this course?

A. That he must thzough ma-  
ny afflictions enter into the king-  
dome of God, Acts 14. 22.

Q. Is it good for vs to be af-  
flicted?

A. Yea, in sundry respects,  
Psa. 119. 71.

Q. What is one?

A. Before wee bee afflicted  
we goe astray, Psalme 119. 76.

Q. What is another?

A. In our affliction wee will  
seeke God diligently, Hos. 5. 15.

Q. What is the third?

A. Affliction maketh our faith  
much more precious than gold,  
1 Pet. 1. 7.

Q. How many sorts of afflicti-  
ons be there?

A. Two : inward and out-  
ward.

Q. What

\* Affliction is a  
meane to re-  
claime vs, and so  
to free vs from  
the condemnati-  
on that shal come  
vpon the world,  
1 Cor. 11. 32.  
! The strength of  
our faith is tried,  
and our experi-  
ence of Gods  
loue increased by  
affliction.

## beginning of Christ.

Qu. What bee inward afflictions?

A. Satans buffetings, and the drawing by our owne concupiscence, <sup>m</sup> 2 Cor. 12. 17. James 1. 14.

Qu. How doth Sathan deale with Gods children?

A. Hee doth winnow them <sup>n</sup> as wheat, Luke 22. 31.

Q. What is our dutie therefore?

A. To be sober and watching, putting on the whole armour of God, 1 Pet. 5. 8. Ephes. 6. 11.

Q. What is our comfort herein?

A. Christ hath prayed that our faith map not faile, <sup>q</sup> Lu. 22. 32.

Qu. Yea, but the deuill is a roaring Lion.

A. Greater is he which is in vs, than hee which is in the world, 1 John. 4. 4.

Q. How doth our inward concupiscence afflict vs?

B 4

A. When

<sup>m</sup> The corruption and sin that dwelleth in vs.

<sup>n</sup> Sift the by sundry tentations.

<sup>o</sup> Both in applying the inward graces of the mind, *Rom. 12. 3.* and in vsing the outward blessings of this life.

<sup>p</sup> For the preuenting of assaults.

<sup>q</sup> The prayer for the Disciples is for all belceuers, *Ioh. 17. 20.*

<sup>r</sup> Christ by his spirit.

<sup>s</sup> Satan & Prince and God of this world, *2 Cor. 4. 4.*



## The Doctrine of the

**A.** When it leadeth vs captiue, that we cannot doe the good which we would<sup>r</sup>, Rom. 7. 19, 23.

<sup>r</sup> Hence ariseth the combat betwixt the flesh & the spirit in Gods children, Gal. 5. 15

**Qu.** What is our dutie hereupon?

**A.** To keepe our hearts with all diligence<sup>n</sup>, Pro. 4. 23.

<sup>n</sup> That euill motions may either not arise, or may be soone suppressed.

**Qu.** What is our comfort in this case?

<sup>\*</sup> Is made more manifest.

**A.** The power of God is made perfect<sup>\*</sup> by our weakenesse, 2 Cor. 12. 9.

**Q.** But alas we come far short of our duties?

<sup>\*</sup> By accepting the will for the deed, 1 Cor. 8. 12.

**A.** The Lord will spare vs<sup>\*</sup>, as a man spareth his owne sonne that serueth him, Mal. 3. 17.

**Q.** Put case the childe of God fall into some foule euill?

**A.** Though he fall, yet hee shall not be cut off: for the Lord putteth vnder his hand<sup>y</sup>, Psal. 37. 24.

<sup>y</sup> God performeth the good worke hee hath begun, Phil. 1. 6.

**Qu.** What bee outward afflictions?



## beginning of Christ.

A. In good name, in goods, in person.

Q. What is affliction in good name?

A. When all manner of euill is spoken against vs for Christs sake <sup>z</sup> falsly, Mat. 5. 11.

Q. What must be our care in such cases?

A. To haue our conuersation honest, that those which speake euill may either bee conuerted <sup>b</sup> or ashamed <sup>c</sup>, 1 Peter 2. 12, Tit. 2. 8.

Qu. What is our comfort in this crosse?

A. The reward is great in <sup>d</sup> heauen, Mat. 5. 12.

Qu. What is affliction in goods?

A. Losses of diuers kinds.

Qu. What is chiefly to bee thought vpon in such an affliction?

A. That wee open not our <sup>e</sup> mouth, because it is the Lord that hath done it <sup>f</sup>, Ps. 39. 9.

Q. What

<sup>z</sup> For malice to our good profession.

<sup>a</sup> Let none of you suffer as an euill doer, 1 Pet. 4. 15.

<sup>b</sup> By our good example.

<sup>c</sup> Whe they haue no iust cause of reproach.

<sup>d</sup> This was Christs owne comfort in the like case, Heb. 12. 3.

<sup>e</sup> To murmur or repine.

<sup>f</sup> It is come to passe by his providence, Job. 5. 6.

## The Doctrine of the

Qu. What is our comfort herein?

A. The Lord is able to giue vs more, 2 Chron. 25.9.

Q. But how if he still keepe vs low?

A. Yet a good conscience is a continuall feast<sup>h</sup>, Prov. 15. 15.

Q. What is affliction in a mans person?

A. Sicknesse and death.

Q. What is the first thing to be done in sicknesse?

A. That we confesse against i our selues, our wickednesse vnto the Lord, Ps. 32. 5.

Q. What is our comfort in sicknesse?

A. That the Lord will turn al our bed<sup>k</sup> in our sicknes, Ps. 41. 3.

Qu. How if the Lord recouer vs?

A. Wee must sinne no more i lest a worse thing come vnto vs, Iohn 5. 14.

Qu. It is not lawfull to vse charmes

\* Which assureth a man of Gods fauour in Christ, and of his owne care to liue vp-rightly.

<sup>h</sup> A continuall matter of reioy-cing, 2 Cor. 1. 12.

<sup>i</sup> Sinne is the cause of all sicknesse, and therefore must first be looked to.

\* Will giue patience for the present, and health after, if hee see it good.

<sup>j</sup> As wee did before our sicknes: for God doth not visit in vaine, Ier. 5. 3.

## beginning of Christ.

charmes for the curing of diseases?

A. Let there be no charmer found among you, saith **G D D**, Deut. 18. 10, 11.

Q. But yet many haue bene holpen by such meanes?

A. We may not doe euill that good may come thereby, Rom. 3. 8.

Q. What is our principall dutie in respect of death?

A. To die daily<sup>n</sup>, 1 Cor. 15. 31.

Q. What is the best comfort when the time of departing is at hand?

A. That we haue kept the faith<sup>o</sup>, 2 Tim. 4. 7.

Q. What besides?

A. That Christ hath plucked out the King of death which is **Rn**, 1 Cor. 15. 55, 56.

Q. When will God wipe away all teares from the eyes of his children?

A. At the time of refreshing,  
9 Reuela-

<sup>m</sup> This is the common pretence of the ignorant, not considering that the deuill bringing ease to the body, intendeth mischief to the soule.

<sup>n</sup> Still looking for death, and preparing to entertaine it.

<sup>o</sup> Haue been steadfast in the profession of the truth.

<sup>p</sup> Sinne being pardoned, death is not dangerous.

## The Doctrine of the

¶ That time is  
the time of full  
redemption,  
*Rom. 8. 23.*

¶ Revelations 21. 4. Acts 3.  
19.

Qu. What time is that?

A. When that same Jesus  
Christ which is now preached  
unto vs, shall come to Judge-  
ment, Acts 3. 19.

Q. Is that time neere?

A. The Judge standeth be-  
fore the doore, *Iam. 5. 9.*

Q. In what manner will hee  
come?

A. In his glory and all his  
holy Angels with him, *Math. 25.*  
31.

Qu. What will he doe when  
he commeth?

A. He will separate the  
sheepe from the goats<sup>r</sup>, *Mat. 25.*  
32.

Qu. Who be his sheepe?

A. They which heare and  
know his voyce<sup>r</sup>, and follow  
him<sup>r</sup>, *Iohn 10. 4, 27.*

Q. Who be the goats?

A. They which beleeue not<sup>n</sup>,  
*Iohn 10. 26.*

Q. What

¶ He makes way  
to this separation  
daily by the prea-  
ching of the Go-  
spell, *Mat. 3. 12.*  
¶ Sounding in his  
word.

¶ That truth of  
doctrine & man-  
ner of holy li-  
ving, which are  
taught by him.

¶ Not only open  
infidels, but also  
such as make a  
shew of godlines,  
but deny the  
power thereof.

beginning of Christ.

Qu. What will he say to the  
sheepe?

A. Come ye blessed, inherit  
a kingdome, Matthew 25.

\* They are heires  
annexed with  
Christ, Rom. 8. 17.

Q. What will he say to the  
goats?

A. Depart from me, yee cur-  
sed, Mat. 25. 41.

Q. What shall then become  
of the sheepe?

A. Where Christ is \*, there  
shall they be also, Iohn 14. 3.

\* In his presence  
is the fulnesse of  
ioy, Psal. 16. 11.

Q. What shall happen to the  
goats?

A. Everlasting perdition y,  
2 Thes. 1. 9.

y They shall bee  
euer dying, yet  
neuer die.

Q. What must we doe till that  
day commeth?

A. Looke for it \*, and hasten to  
it, praying daily: Euen so, come  
Lord Iesus, 2 Peter 3. 12. Reuel.  
21. 20.

\* Not putting it  
farre off, but still  
expecting it.

A. Di.



## The Doctrine of the

*A direction for a mans daily  
carriage.*

**Q. W**hat must our first worke be in the morning?

**A.** To let our prayer come before the Lord, and to pray for his mercy<sup>a</sup>, Psalme 88. 13. Psalme 59. 16.

**Qu.** What must our apparel be?

**A.** Such as becommeth those which professe y<sup>e</sup> feare of God<sup>b</sup>, 1 Tim. 2. 10.

**Qu.** What is then next to be done?

**A.** We must follow our owne businesse with quietnesse<sup>c</sup>, Thes. 4. 11.

**Q.** What must chiefly be cared for in our businesse?

**A.** To walke with GOD<sup>d</sup>, Gen. 5. 22.

**Q.** What must our speech be

**A.** Gracious alwayes<sup>e</sup>, Colossians 4. 6.

**Q.** What

<sup>a</sup> Which he sheweth in our continuall preservation: and thus to doe is to awake with God.

<sup>b</sup> Therefore neither costily beyond ability, nor garish beyond modesty.

<sup>c</sup> Every man ought to have an honest calling, Gen. 13. 19.

<sup>d</sup> To remember his al-seeing presence, and to seek to approve our selves unto him.

<sup>e</sup> Such as may be a witnesse of the grace of the hart.



beginning of Christ.

Q. What things must chiefly  
be auoided in speaking?

A. Lying, swearing, filthy-  
nesse, foolish talking, testing, rais-  
ing<sup>f</sup>, Ephes. 4. 24, 25. Jam. 5. 12.  
1 Cor. 5. 11.

Qu. What company must we  
keepe?

A. All our<sup>g</sup> delight must be  
to the Saints<sup>h</sup> in earth, Plal.  
16. 3.

Q. What must we doe when  
we come to our meat?

A. We must looke<sup>i</sup> vp to  
heauen, and giue thanks, Mar.  
14. 19.

Qu. How many things must  
chiefly be looked vnto in our  
diet?

A. Three.

Qu. What is the first?

A. That our hearts be not  
oppressed with surfeiting & drun-  
kennesse, Luke 21. 34.

Qu. What is the second?

A. That we forget not the  
woyke<sup>k</sup> of the Lord, Esa. 5. 12.

Qu. What

<sup>f</sup> This is called  
rotten commu-  
nication, be-  
wraying a cor-  
rupt heart, Ephes.  
4. 24.

<sup>g</sup> Wee may and  
must shew to o-  
thers a loue of  
pictie, but not of  
delight.

<sup>h</sup> Which make  
conscience of an  
holy life.

<sup>i</sup> Lift vp our  
hearts.

<sup>k</sup> The end why  
the Lord giueth  
vs food.

## The Doctrine of the

Qu. What is the third?

A. That of that which remaineth nothing be lost, Iohn 6.12.

Q. Ought not some time of euery day be set apart for spirituall vses?

A. We must redēme the time because the daies are euill, Ephes. 5.16.

<sup>1</sup> Make the best vse of our time.

Qu. May not recreation bee sometimes vsed?

A. Yes, there is a time to laugh, Eccles. 3.4.

Qu. What kind of sports may we vse?

A. Such as be of good report <sup>m</sup>, Phil. 4.8.

<sup>m</sup> Such are none of those sports, which beget lightnesse and impudency, or stand only vpon hazard, being no exercise either of wit or body. Those haue the good report, neither of the Scripture, nor of the godly wise.

Q. How many things must be looked to in the vse of our delights?

A. Two.

Qu. What is the first?

A. That our reioycing hinder not better duties <sup>n</sup>, 1 Thes. 5.16, 17.

<sup>n</sup> Paul ioyneith reioycing with prayer: to teach that mirth is euill, when it hindereth prayer.

Qu. What is the second?

A. That

beginning of Christ.

A. That wee cause not our conuersation to be euill spoken of, Rom. 14. 16.

Qu. What is the Euening dutie?

A. To examine our selues vpon our bed, and euery man to say to himselfe, what haue I done? Psal. 4. 4. Jerem. 8. 6.

Qu. What must we doe else?

A. Pray, Psal. 55. 17.

Qu. How many things make sleepe comfortable?

A. Two.

Qu. What is one?

A. Honest labour, Eccles. 5. 11.

Qu. What is the other?

A. A godly care to thyne in Religion, Prouerbs 3. 13. 21.

Qu. How must sleepe be vsed?

A. Loue it not, lest thou come to ponertie, Prouerbs 20. 13.

o Our Christian libertie to vse delight.

p As though it were the ground of licentiousnes.

q What hath beene our behauiour that day.

r That the sin of

the day past may be pardoned, and

in the night following wee may be preserued.

s In the duties of a mans lawfull calling.

t Read the place, and so much shal

appeare.

## The Doctrine of the

*Personall duties.*

### *The Magistrates duties.*

Qu. What is the principall dutie of the Magistrate?

A. To beautifie the house of God", Ezek. 7.27.

■ To aduance true Religion: and this belongs to euery one in authoritie, according to his place, euen from the King to the lowest officer.

Qu. How must he carry himselfe among the people?

A. As a minister of GOD for the peoples wealth, Romans 13.4.

Qu. How shall he procure the peoples wealth?

A. If he be for the praise of them that doe well, and the punishment of euill doers, 1 Peter 2.14.

Qu. What kinde of men are fit to be Magistrates?

A. Men of courage, fearing God, dealing truly, and hating couetousnesse, Exod. 18.21.

### *The Subiects duties.*

Q. What is the subiects dutie?

A. To

## beginning of Christ.

A. To be subient for conscience sake\*, Rom. 13.5.

Qu. What else?

A. To pray for them that are in authoritie x, 1 Timothe 2.2.

Qu. What besides?

A. Not to curse the Magistrate so much as in a thought, Eccles. 10.20.

Qu. Is there any other dutie?

A. We must not ioyne with them that are seditious y, Prou. 24.21.

### *The Ministers dutie.*

Qu. What is the Ministers dutie?

A. To take heed to his Ministerie which he hath receined, that hee fulfill it, Colossians 4.17.

Qu. How may that be done?

A. 1. By watching continually over the flocke z, Esay 66.6. Acts 20.28.

2. By being diligent to know

C 2

the

\* Knowing magistracie to bee Gods ordinance.

x If they be good, that they may be strengthened; if euill, that they may be reformed.

y These three latter duties flow from the former of subiection for conscience sake, he that is so, will pray, will neither in heart curse, nor in act rebel.

z For Satan seeketh continually to deuoure.



**The Doctrine of the  
the estate of his flocke <sup>a</sup>, Prou.  
27.23.**

<sup>a</sup> This rule of *Salomon* may be fitly applied to this matter, seeing euery Minister is a shepherd.

<sup>b</sup> Hee must bee studious that hee may bee full of matter.

<sup>c</sup> With this must goe administering the Sacraments, as occasion shall require.

<sup>d</sup> The word in the Greeke signifieth so much.

**3 By giuing attendance to reading <sup>b</sup>, 1 Tim. 4.13.**

**4 By not being intangled with the affaires of this life, 2 Tim. 2.4.**

**5 By being instant in preaching the Word <sup>c</sup>, 2 Tim. 4.2.**

**6 By catechising <sup>d</sup>, Galathians 6.6.**

**7 By being an example to them that beleeue, 1 Tim. 4.12.**

**Q. What is the punishment of a negligent Minister?**

**A. God will require the peoples blood at his hand, Ezek. 33.8.**

**Q. How many things are chiefly necessary for him that is to be a Minister?**

**A. Two.**

**Q. What is the one?**

**A. That he hold fast the faithful Word <sup>c</sup>, Titus 1.9.**

**Q. What is the other?**

**A. That he be able to exhort with**

**• He must be a man of sound iudgement.**

## beginning of Christ.

with wholesome doctrine, and  
reprove them which say against  
it<sup>f</sup>, Titus 1.10.

<sup>f</sup> Hee must haue  
also the gift of  
Teaching.

### *The peoples dutie.*

**Q.** What is the peoples dutie  
in regard of such a Minister?

**A.** The peoples duty hath five  
branches.

**Q.** What is the first?

**A.** To obey and submit them-  
selues<sup>s</sup>, Hebr. 13.17.

<sup>s</sup> To the found-  
ness of doctrine  
and power of ex-  
hortation.

**Q.** What is the second?

**A.** To haue him in singular  
loue, and to know him<sup>h</sup>, 1 Thes.  
5.13.

<sup>h</sup> To reuerence  
him.

**Q.** What is the third?

**A.** To make him partaker of  
all their goods, Galat. 6.6.

**Q.** What is the fourth?

**A.** To pray for him that vt-  
terance may be giuen him, Ephes.  
6.19.

**Q.** What is the fifth?

**A.** To receiue no accusation  
suddenly against him<sup>i</sup>, 1 Tim.  
5.19.

<sup>i</sup> It was a direc-  
tion giuen speci-  
ally to Church-  
Rulers, but may  
be applied to pri-  
uate men.

C 3

**Q.** Why

## The Doctrine of the

Qu. Why must the people thus carry themselves to their Minister?

A. For these causes.

Qu. What is the first?

A. Because he worketh the Lords worke k, 1 Corinthians 16.10.

Qu. What is the second?

A. Because he watcheth over 1 their soules, and must give account thereof m, Hebr. 13.17.

Qu. What is the third?

A. Because otherwise hee shall doe his dutie with griefe, which is unprofitable for the people n, Hebr. 13.17.

### Household duties.

Qu. What is the dutie of the matter of the family for matter of Religion?

A. To command his household to keepe the way of the Lord o, Gen. 18.19.

Qu. What is his dutie for outward things?

A. To

k He is employed in the gathering together of the Saints, Eph. 4.12.

l Therefore they are their owne loes that withstand him.

m Hee is bound in conscience to doe that which he doth.

n The Lord seeing the griefe of his soule, will punish those which caused it.

o For this end he must have religious exercises in his house; as prayer, catechizing, reading the scriptures, and must also bring his people to the congregation.

beginning of Christ.

A. To make provision ° for those of his owne household, 1 Tim. 5.8. ° By honest means.

Qu. What is the wifes dutie in these things?

A. To bee an helpe to her husband, Gen. 2.18.

Qu. What is the mans dutie in regard of his wife?

¶ Both in matters of religion and in outward things.

A. To dwell with her, and to love her as his owne body, Ephes. 5.28. 1 Peter 3.7.

Qu. What is the womans dutie to her husband?

A. To be subject to him, as unto the Lord, Ephes. 5.22.

¶ That is, willingly and cheerefully in all lawfull things.

Qu. What is his dutie whom God hath made a father?

A. To bring up his children in the instruction and information of the Lord, Ephes. 6.4.

¶ In religion, in good manners, and in an honest calling.

Qu. What is the mothers dutie?

A. To nourish her children and instruct them, 1 Tim. 5.10. Prou. 31.1.

¶ Salmon setteth downe the lesson which his mother taught him.

Qu. What is the masters du-

tic

## The Doctrine of the

t By seruants are meant those that are employed by vs in our busines, whether they do dwell with vs or otherwise.

u That which their honest seruice deserueth.

\* For pieties sake, and without breach of pietie.

tie in respect of his seruants t?

A. To doe vnto them that which is iust and equall", Colossians 4.1.

Qu. What is childrens dutie to their parents?

A. To obey them in the Lord \*, Ephes. 6.1.

Qu. What is childrens dutie to each other?

A. Not to fall out, Genesis 45.24.

Qu. What is seruants dutie?

A. In singlenesse of heart and all good faithfulness to please their masters, yea, though they bee froward, Ephes. 6.5. Titus 2.10. 1 Peter 2.18.

### *The dutie of single persons.*

Q. What is required of persons vnmarried?

A. If they cannot abstaine, they must marrie \*, 1 Corinthians 7.9.

Q. How must they marrie?

Ans. Onely in the Lord y, 1 Cor-

\* It is a generall commandement appertaining to all sorts of men. y With consent of parents, and with care had of Religion.



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1 Corinthians 7. 3, 9.

*The dutie of neighbours each  
to other.*

Qu. What is required of neighbours that liue and conuerse together?

A. To consider one another to prouoke vnto loue, and to good woorkes, Hebr. 10. 24.

Qu. How must we be affected in respect of those things which happen to our neighbours?

A. We must reioyce with them which reioyce, and weepe with them that weepe<sup>2</sup>, Romans 12. 15.

Qu. What is the benefit of a good neighbour?

A. He is better than a brother as farre off<sup>2</sup>, Prou. 27. 10.

Qu. What is the best meanes to preserue good neighbours?

A. He that hath friends must shew himselfe friendly, Prouerbs 18. 24.

Qu. But how if there be jar-  
ring

<sup>2</sup> Be ready to re-  
leue their mis-  
eries as wee are  
able, yea, and in  
some cases aboue  
abilitie, 1 Cor. 8. 3.  
<sup>2</sup> Either in place  
or in kinde affe-  
ction.

## The Doctrine of the

ring sometime?

A. Let not the sunne goe  
downe vpon your wrath, Ephes.  
4.26.

Qu. Put case a man be daily  
provoked.

A. Bee not overcome with  
euill, but overcome euill with  
goodnesse, Rom. 12.21.

Qu. When a man hath many  
enemies, what is the best way to  
haue peace?

A. If a mans wayes please  
God, he will make also his ene-  
mies bee at peace with him<sup>b</sup>,  
Prov. 16.17.

<sup>b</sup> Namely, vntlesse  
the Lord in his  
wisdom know it  
to be better for  
vs to be exercised  
with the malice  
of euill men.

Qu. How if a man liue in a  
place so wicked, that it is not safe  
for him almost to be familiar with  
any?

A. Bee must strue to shine  
like a light in a naughtie and  
crooked generation, Phil. 2.15.

*A direction for matters of  
contrast.*

Qu. How must wee carrie our  
selues

## beginning of Christ.

scues in our dealings with men?

A. We must neither oppresse  
c nor defraud<sup>d</sup> any man in any  
thing, 1 Thes. 4. 6.

Q. What is the rule by which  
all our contracts must be guided?

A. Whatsoever wee would  
that men should doe to vs. we  
must doe euen so to them, Mar-  
thew 7. 12.

c By hard and  
extreme dealing,  
racking, vsurie,  
taking aduanta-  
ges, &c.

d By cunning and  
subtill courtes, as  
false weights, &c.

### *The rich mans dutie.*

Q. What is the rich mans duty?

A. To honour God with his  
riches, Prou. 3. 9.

Q. How is that done princi-  
pally?

A. If he be rich in good works,  
and ready to distribute<sup>e</sup>, 1 Tim.  
6. 18.

Q. How many things must a  
rich man take heed of?

A. Two: high-mindednesse,  
and confidence in his wealth<sup>f</sup>,  
1 Tim. 6. 17.

Q. What must bee the rich  
mans joy?

A. That

e By giuing or  
lending freely,  
Deut. 15. 8. and  
sometimes by for-  
giuing debts, Neb.  
5. 9, &c.

f A conceit that  
he is in Gods fa-  
uour, and such a  
man as he ought  
to be, because he  
is rich.

## The Doctrine of the

**By seeing the  
vanitie and dan-  
ger of riches.**

**A. That he is made low g,  
Iam.1.10.**

### *The poore mans dutie.*

**Qu. What is the poore mans  
dutie?**

**A. To learne to know how  
to be abased and to haue want,  
Phil.4.12.**

**Qu. What is the best meanes  
by which a man may be assured  
while he liueth, neuer to fall into  
extremitie?**

**A. To seeke first the kingdome  
of God, and the righteousnesse  
thereof<sup>h</sup>, Matth.6.33.**

**Qu. What must be the poore  
mans ioy?**

**A. That he is exalted (to be  
the childe of God by grace<sup>i</sup>),  
Iam.1.9.**

### *The dutie of aged persons.*

**Qu. What is the dutie of the  
aged man?**

**A. To be sober, honest, dis-  
cret, sound in faith, in loue and  
pati-**

<sup>h</sup> That newnesse  
of life which  
becommeth the  
heires of Gods  
kingdome.

<sup>i</sup> That is the  
meaning of the  
holy Ghost in  
the place.

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patience<sup>k</sup>, Titus 2. 2.

<sup>k</sup> These duties are required of all, but specially of the aged.

Qu. When is age a crowne of glory?

<sup>l</sup> That is, when it doth truly deserve reuerence.

A. When it is found in the way of righteousness, Prou. 16.

31.

Qu. What is required of elder women.

A. To be of such behaviour as becommieth holinesse, and to instruct the younger women, Titus 2. 3, 4.

### *The young mens dutie.*

Qu. How many be the duties of young folke?

A. Three especially.

Qu. What is the first?

A. To remember their<sup>m</sup> Creation, Eccles. 12. 1.

<sup>m</sup> To consecrate their fresh yeares to the knowledge and seruice of God.

Qu. What is the second?

A. To be sober minded, and to flee the lusts of youth, Titus 2. 6. 2 Tim. 2. 22.

Qu. What is the third?

A. To honour the person of the aged, Levit. 19. 32.

Q. Where



## The Doctrine of the

**Q.** Wherewithall shall a yong  
man redresse his way?

**A.** In taking heed thereto ac-  
cording to Gods Word, Psalme  
119.9.

## *The Summe of all.*

**Q.** What is the brieife summe  
of the whole dutie of man?

• To be carefull  
not to offend  
God.

• To haue an eye  
re his reuealed  
will, and to make  
it our counsellor  
in the way of sal-  
uation, Ps. 119.24.

**A.** To feare God<sup>n</sup> and keepe  
his Commandements<sup>o</sup>, Ecclesi.  
12.13.

**Q.** What is the reward of all?

**A.** He that doth these things  
shall neuer be moued, Psal. 15.5.

*Let God alone haue the Glorie,*

FINIS.

ng

ic.  
ne

me

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all  
ng  
5.5

ic